

He taonga tuku iho: Gifts of our ancestors

ICLDC 2017

Katarina Edmonds

Te Whānau ā Apanui

University of Auckland Faculty of Education and Social Work

k.edmonds@auckland.a.nz

Te Whānau ā Apanui (tribal lands)



- **1865: Native Land Act:** The preamble to the Act stated its objective: to encourage the extinction of (native) proprietary customs
- The right was given to any person to apply to the Court for determination of title to land. The Court could decide only on the basis of evidence before it. If Maori owners did not take part in this long and costly process, title would automatically vest in the claimant. Maori owners who did take part would often incur debt which resulted in forced sales.
- Once a title had been issued, the land could be sold or leased to anyone.
- The Act established the Native Land Court and began the legal process of changing the ownership of the land from tribal ownership to individual title. At this stage the number of owners' names was reduced to 10 for land titles under 5,000 acres. The **Waitangi Tribunal** notes:
 - "It will be seen at once that tribal ownership and tribal authority and control were each done away with. Land was awarded to individuals and those individuals could sell their individual shares without reference to the tribe ... The consequences were far reaching. Individual claims and individual ownership exacerbated family disputes, always present but formerly controlled through the influence of chiefs and elders. The individual assumed and unaccustomed authority and traditional leadership waned.."



N.L.C.

GISHORNE LAND DISTRICT.

N^o 1A

Laikipia

MOANA KUI AVIWA

Refer to the Great Road on the other
side of the road

W. H. H. H.
C. H. H. H.
H. H. H. H.

ML
2732/2

2732

Survey Office, Kenya

ML 2732/2

10766

Māori land court



Significance



Knowledge Gap



- Cultivation site
- Sacred garden
- Tuakana/ taina whakatauki
- Sustenance and wellbeing
- Sites of contention
- Sites of revenge
- Warfare
- Ceremonial sites

In an oral tradition ...

... cultural knowledge is lost whenever an old person dies. So when a cache of written histories dating from the nineteenth century is found, it is a special moment. These papers of the Rūtaia hapū, a sub-tribe of Te Whānau-ā-Apanui, relate to māra traditional “cultivation” sites. Written in classical Māori, they reveal the knowledge and values of a time now lost.

Maara excerpt

Ka patua e ia tētahi tangata hei kai maana, nō Ngaoho e hara i te wh-Nuku, ko toona ingoa ko Taikore, ka pouri a Nuku mo te matenga o taua tangata, ka tukuna he karere ki Maraenui ki te Whānau-Hikarukutai, ko Nuku i Whitianga tonu e noho ana, ko te Hikarukutai me Whānau-Apanui i Maraenui. Nō te pō ka haere mai te taua, ka tae mai ki Tokatā ka noho i reira. Ka aroha a Parawhenuamea ki a Takioterangi he take anō i aroha ai a Parawhenuaea ki a Takioterangi mō tētahi riri i Maraenui mō te maara ko Kairuru, ka mate a Parawhenuamea. Ko te iwi i patu ko Ngāriki, ka pouri a Puhirake mō tōna tuahine, ka kōrero a Puhirake, “ko au mō tēnei tāima ko koe mō te tītahatanga o te rā”. Muri iho ka whakahaere (unclear in script) e ia a te Whānau-ā-Apanui ki te riri ki a Ngāriki. Ka mate a Puhirake, ka hopuhia e Takioterangi a Takahanga ake, ka ea te mate o Puhirake. Koi nei te take i aroha a Parawhenuamea.

The time is past when our treasures ... seen by
the privileged few (Ngata, A.T.)

Annotated sample (all names and identifiers
removed)

*Kaumātua: Ko #### a ####, ko ####te tamāhine.
Kātahi tonu ka mōhiotia te ingoa o te wahine a
####. I te matenga o ####kāore e tukua te tangata
ki roto i tana ruma, ka whakatapungia e ####, ko
ia anake ka kuhu atu ki tana ruma. I #### tona
whare i te wahi o tō #### rā, he whare nui tonu,
ko te kīhini he rite ki te roanga o te whare.*

Secure, authenticate and give voice

- Written histories in classical Māori
- Continue to impact on today's world – inform today's world
 - Deep sea mining
 - Fresh water debate
- Elder and insider (cultural and linguistic) perspective:
 - Insights into custodial ownership
 - Encourage others to investigate their whānau (family), subtribal and tribal histories

Kaupapa Māori research

- Grounded in indigenous knowledge and culture
- Māori shall shape and determine matters concerning their language, culture, and people
- Innovative participant-centred methodology and quantitative analysis
- Explore the world of our ancestors through the language of the māra
- Fewer than 10 elders 80+ years who have living memories of the authors and the māra sites – actively participate
- actively participate during the data gathering process by commenting on the māra and informal interviews regarding their personal experiences of the māra.

The project aims to ...

- Inform the hapū of Rūtaia and other Te Whānau-ā-Apanui hapū of the role of māra in their tīpunas' time;
- Re-establish the distinctive hapu attributes of Rūtaia māra and reclaim their uniqueness for the cultural longevity of the hapū
- To develop new methodological approaches and ethical insights into accessing historical records regarded as almost sacred by their custodians.

fortiori

The research provides a window into a lost world, to understand the world of the hapū's tīpuna (ancestors) in their own terms and their own words. There is literally no material that describes māra as Te Whānau-ā-Apanui understood them; and a fortiori not as Rutaia saw them. This find is unique and important.

Argumentum a **fortiori** (pron. /'ɑ: fɔ:rtɪ'ɔʊri:/; Latin: "from a/the stronger [thing]") is a form of argumentation which draws upon existing confidence in a proposition to argue in favor of a second proposition that is held to be implicit in the first

Kei ngā māra me ngā tīpuna te kupu whakamutunga